

THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

- (1) The Maintenance of British supremacy with self-govern-
ment for India.
- (2) Co-operation with the different communities of India with-
out prejudice to Hindu Dharma.
- (3) Education of the Hindus as an integral part of the Indian
Nation.
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

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Srirangam.

A Vision of India.

THE MANGO BLOSSOM.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

O tiny bloom ! A shaft in Karna's hand
Thou art to bring the world beneath his reign
And tender thoughts and dreams and longings
vain
Do fill the mind with bliss at his command
When mangoes laugh in our fair spring-blest land.
And more than others bards the blessed pain
Of love do feel and in their rhymes complain
About Love's smiling fragrant flowery band.
And nestling 'midst the mango's buds and blooms
The Kokil sends its thrilling liquid note,
The sweeter from its tasting of thy shoot.
From maidens' hearts depart all lonely glooms ;
Joy's laughter blossoms from their tuneless
throat ;
And lovers sing love's songs on Passion's lute.

Prize-Competition Essay.

The subject for January is "The humours of a
Municipal Election." Cartoons also may accompany
the Essay and the humorous side should be so exposey
as to have an educative value besides provoking
mirth. The essay should not exceed two pages of
the "MESSAGE" and should reach this office not later
than the 29th February 1920.

Great Thoughts.

There are three dolls, the first made of salt, the
second made of cloth, and the third made of stone. If
these dolls be immersed in water, the first will get dis-
solved and lose its form, the second will absorb a large
quantity of water and retain its form, while the third
will be impervious to the water. The first doll repre-
sents the man who merges his self in the universal and
all-pervading Self and becomes one with It; that is a
Muktapurusha. The second represents a true lover or
Bhakta, who is full of Divine bliss and knowledge; and
the third represents a worldly man who will not admit
even the least trace of true knowledge within.

How should one love God ? As the true and chaste
wife loves her husband and the niggardly miser loves
his hoarded wealth, so the devotee should love the Lord
with all his heart and soul.

As an unchaste woman, busily engaged in house-
hold affairs, is all the while thinking of her secret
lover, even so, O thou man of the world, do thy round
of worldly duties, but fix thy heart always on the
Lord.

In what condition of the mind does God-vision
take place ? God is seen when the mind is tranquil.
When the mental sea is agitated by the wind of
desires, it cannot reflect God, and then God-vision is
impossible.

As the blacksmith keeps ablaze the fire of his
furnace by the occasional blowing of his bellows, so
the mind should be kept a-burning by the society of
the pious.

The body is transient and unimportant. Why
then is it so much looked after ? No one cares for an
empty box. But people carefully preserve the box
that contains money and other valuable property. The
virtuous cannot but take care of the body, the temple
of the soul in which God has manifested Himself or
which has been blessed by God's advent.

As a little boy or a girl can have no idea of
conjugal affection, even so a worldly man cannot at all
comprehend the ecstasy of Divine communion.

Events of the Week.

We are extremely glad to learn that Sir Rash Behari Ghose who some years ago made a munificent donation of 10 lakhs of rupees to the Calcutta University for its Science College has recently made a fresh endowment of Rs 11,43,000 for the foundation and maintenance of a technological institution in connection with the same College. The people of India cannot be too grateful to this eminent son of India for his ardent patriotism and munificent generosity.

* *

That a prophet is not honoured in his own country is well illustrated in the case of Lord Sinha whose reception in Calcutta has been of a mixed character. It was most unfortunate that it was so; for he is the first Indian appointed as the Under-Secretary of State for India and raised to the British Peerage. As the first Indian sitting in the House of Lords the reception to him must have been unanimous and most cordial whatever might have been the differences of opinion with regard to his views. If we are not able to tolerate differences of views and respect our own countrymen for the unique distinctions earned by them we are not fit to be entrusted with anything responsible. For our part we do not say that we are in full agreement with Lord Sinha in all his views but all the same we extend a most hearty and right royal welcome to the first Indian Peer who has the unique distinction of having not only entered the portals of that most conservative of chambers but also attained the rank of a British minister.

* *

A 'Lawyer' writing in the *Nation* on the subject of 'Soldiers and the Civil Law' recalls the existence of the statute passed in the reign of George III according to which if any person employed in the service of the crown in any civil or military station or capacity out of Great Britain should commit any indictable offence in the execution or under colour of his office he might be prosecuted for the same in the court of the King's Bench. This statute clearly shows us what must be done to vindicate public justice in connection with the Punjab atrocities which have aroused deep indignation in England. The question as to how far the Act of Indemnity will save General Dyer and his ilk from prosecution for their awful deeds is answered by the 'Lawyer' in a perfectly sound and straightforward manner. His deliberate view that where arbitrary acts have been done and cruel, inhuman or extraordinarily unusual measures have been adopted by officers, no Act of Indemnity can protect the perpetrators from the natural consequences of their misdemeanours. Mr. Justice Chamberlain also points out that the Jury were not to imagine that the Legislature by enabling the magistrates to justify under the Indemnity Bill had relieved them from the feelings of humanity or permitted them wantonly to exercise power even though to put down rebellion. The true purpose of an Act of Indemnity has been well described by Lord Cockburn as follows: 'The legitimate purpose of an Indemnity Act is to protect the man who, placed in trying circumstances, and called upon to exercise a doubtful and ill-defined power, has gone, as is very likely to happen in such a case, in ignorance or haste, but not intentionally beyond the limits of the law.'

* *

H. H. The Aga Khan opposed the removal of the Turks from Constantinople on the ground that if the Turks were driven out from Europe they would relapse into barbarism. It is but just that the large number of Mahomedans who fought on the side of the Allies during the War, have a right to ask that no injustice should be done to Turkey. Moderation towards Turkey will, as H. H. the Aga Khan observed, procure for Great Britain and France a mandate over the hearts of all Mussalmans

and this would be very useful when the West again needs the help of the East.

* *

The reception accorded at Cawnpore to Messrs Shaukat Ali and Mahomed Ali is anything but desirable. It resulted in the death of a Muslim youth. Even enthusiasm should have a limit and if it exceeds bounds it becomes merely disorderly scrimmage of a riotous crowd resulting in most undesirable and unfortunate accidents. When the Reception procession became a Funeral march with the corpse of the diseased youth carried in the front, we dare say that both the Ali brothers must have felt the situation very unpleasant and awkward and wished they had not gone to Cawnpore.

* *

The Government of India have extended the facilities given to the public for making payments at Government treasuries by cheque instead of in cash. They have decided that at places where the Treasury business is conducted by a branch of one of the Presidency Banks, cheques on banks which have clearing accounts with the Presidency Banks shall be accepted in payment of Government dues or in settlement of other transactions. This is a great convenience which, we are sure, will be much appreciated by the public.

* *

The first Aerial Mail Service from Karachi to Bombay was an entire success. The journey of over 600 miles was completed in 6½ hours. Deducting the time spent in landing, the flying time works out at 92 miles per hour. This is record speed for a lengthy flight in India. If regularly established it will be a great boon and we may confidently expect to have an aerial service ere long.

* *

We regret very much to note the death of Mr. N. K. Ramaswamy aiyar B. A. B. L. of the Tanjore Bar. A native of the Chittoor District he had a chequered career throughout. After Atheism, Rationalism, Theosophy and several other stages he finally joined the Varnashrama fold and was one of those who urged us to start this journal. We heard that he was unwell for some time past but never suspected that his end was so very near. We offer our heartfelt sympathies to his brother Mr. N. K. Venkatesa Aiyar M. A. of the Government College, Anantapur, an esteemed contributor to our columns.

* *

"I take deep personal interest in the school of Bengali painting" says Lord Ronaldsday, in the course of his lecture on 'Indian Ideals and Art', "because apart from the particular merits of painting itself, I see in it a perfectly legitimate field where that unrest or spirit from which India has been and still is suffering may leave the soil with wholly commendable results. I have diagnosed the root-cause of Indian unrest as a clash of ideals. I have no doubt in my own mind as to the correctness of my diagnosis and I have the most profound sympathy with the cause and with the struggle of Indian ideals against extinction. But while I have sympathised with the cause of unrest I have often been obliged sternly to condemn many of its more regrettable manifestations, thus adding to the impression that all forms of Indian self-assertion are repugnant to an Englishman. Such a belief is like a noxious weed which poisons the atmosphere against all true understanding between the two races, and that is why I so gladly seize this opportunity of uprooting and casting it upon fire. I am in profound sympathy with the spirit of Indian unrest. As a result of it I look forward to seeing the peculiar genius of Indian people finding renewed expression in an artistic language of its own. If this new movement in art remains true to the spirit of the soil from which it has sprung, as I am sure it will, we shall see it leaving on one side the realism which is so marked a feature of the art of Europe and clinging to the idealism which has coloured so deeply the whole intellectual life of the Indian people."

The Hindu Message

Philosophic Progress in India—IV.

By K. SUNDARARAMA AIYAR, M.A.,

The sixth and last of the atheistic Indian systems is Jainism. It postulates seven categories or substances,—viz, *jiva ajiva, asrava, samvara, nirjara, bandha, and moksha*.—(Another mode of stating the system is as follows:—there are *only two* categories, *jiva* and *ajiva*, all the five others being comprised under them)—*jiva*, is of the nature of intelligence; *ajiva* consists of all material objects (जडवर्ग).

Jiva and *Ajiva* are also explained in another way. There are five categories of existence. (known in the Jain terminology as अस्तिकाय)—viz., *jiva, pudgala, dharma adharma* and *gagana*. *Jivas* are of three classes,—बद्ध (bound), मुक्त (free), and नित्यसिद्ध (eternally free). *Jiva* (otherwise known as *Arhata*) is also *nitya-siddha*. The *bound jivas* are those who are engaged in the eight kinds of *Karmas* (to be mentioned); the *free jivas* are those who are free from them. *Pudgala* means atoms, and includes (a) the four *bhutas*, or elements compounded of them, and (b) moving creatures (जन्तु) and stationary objects (स्थवर). *Dharma* (or *karma* prescribed by *sastras*) is the cause of *Moksha*; *adharma* (*Karma* forbidden by *sastras*) is the cause of re-birth and prevents the attainment of *Moksha*. *Gagana* (or *akasa*) is of two kinds,—(1) *lokakasa*, the space containing the worlds above, and (2) *alokakasa*, the space above and beyond all worlds,—where there are no worlds,—which is the *mokshasthana*, the place to which all free *jivas* go.

All activity (प्रवृत्ति) is of two kinds—*amyak* (good) and *mithya* (bad). The latter is called *आश्रव*,—“आश्रयति पुरुषं विषयेष्विति विषयगोचरं द्रियप्रवृत्तिराश्रवः,” “that activity of the senses towards their objects which leads to the falling of persons into evil temptations.” The Jains hold that the चित्त्विक (the power of human intelligence) impels *jivas* through the senses to enter their objects and thus become transformed into the knowledge of the forms of those objects. Some Jains, like *Jinadatta*, also hold a slightly different view in regard to this matter. *Jinadatta* says:—“आश्रवः श्रोतसां द्वारं संवृणोतीति संवरः । आश्रवो भवद्द्वेयः स्यात् संवरौ मोक्षकारणम्,” “*Samvaras* are so called, because they shut up the opening through which the stream of *asrava* activity flow. *Asrava* is the cause of re-birth, and *samvara* is the cause of freedom.” *Asrava-karmas* pervade the doer of them and follow him everywhere, and such activity is called *मिथ्या*, false, and is a source of evil (i. e., bondage) to the *jiva*. Good activity (सम्यक्प्रवृत्ति) includes *संवर* and *निजैर*. *Samvara* includes शमदम &c.—(control of the senses, inner and outer, etc.) which protect the *jiva* from evil. *Nirjara* is the act of making *tapas* (penance) such as standing on a heated stone and the rooting up of the hair by which, while the *jiva* gets rid of the effects of all *karmas*, virtuous and sinful, the decay of the

body is hastened by the experiences of pleasure and pain arising from the excessive and intolerable lengths to which the demand for endeavour on the body is carried. *Bandha* includes the eight kinds of *karma* performed by *jiva*. Of these four are चातिकर्म or *karmas* which hinder men's progress, viz, (1) ज्ञानावरणीय कर्म, that which conceals or prevents *jnana*. सम्यग्ज्ञान or true knowledge alone—the mere knowledge of a desired object—cannot secure to us freedom (*Moksha*). What is wanted is the practice of the means to *moksha* which we have learned from the true faith; (2) दर्शनावरणीय कर्म, which is defined as follows:—“आहुतदर्शनाभ्यासान्मोक्षो न भवतीति ज्ञानं,” “The knowledge that *moksha* cannot be got by the frequent practice of the religion taught by *Arhata* (*jiva*). Such knowledge conceals from us the true knowledge of the religion; (3) मोहनीय कर्म,—the delusion arising from the failure to comprehend the special significance of the seemingly conflicting views of the various teachers of the Jain faith (*Tirthakaras*); (4) अन्तरीय कर्म,—the knowledge which throws obstacles in the way of those who endeavour to obtain *moksha*. There are four kinds of अघाति कर्म—those which are of help in obtaining the knowledge of truth;—and they are (1) वेदनीय कर्म—the *karma* which help us to obtain from conglomeration of pure atoms which produce the pure body which alone is competent to secure the true knowledge leading to *moksha*; (2) नासिक कर्म,—the *karma* which secures to us that condition of the body which precedes the formation of such a pure body; (3) श्रोत्रिक कर्म,—or the *karma* which secures the formation of the bubbles forming the initial stage (known as अव्यक्त or undeveloped) of the growth of the body of pure atoms above mentioned; (4) आयुष्क कर्म,—which is a still earlier stage of the same consisting of the mere mingling together of sperm (शुक्र) and germ (शोणित) which is to develop into later stages of the growth of the pure body.

The *Moksha* of the Jains is described by some teachers as that upper region in the heavens in which all suffering has ceased and all true knowledge has been secured which leads to the realisation of the bliss which is the true nature of the *Atman*. Others hold that the *moksha* resulting from true knowledge is that incessant movement upward into the अलोकाकाश (the heaven beyond all worlds) which is of the essence of true nature of the *jiva* and which is prevented by the bondage of the soul to the *dharmastikaya* above stated. *Anantavirya* says:—

गतागता निवर्तन्ते चन्द्रसूर्यदयो ग्रहाः ।

अद्यापि न निवर्तन्ते हलोकाकाशमार्गाः ॥

“The moon, sun, and other heavenly bodies disappear, but only to appear again, but those who reached the region of the *akasa* beyond the worlds never return.”

Further, the seven categories of substances already mentioned are governed by the law known as सप्तभोजन्याय—“the seven states or modes (of being) in an object” or “the seven branches of regularity (नियमभञ्ज) observed in an object. They

are enumerated as (1) स्यादस्ति It exists a little ; (2) स्यान्नास्ति, it exists not a little; (3) स्यादस्ति च नास्ति च, it exists, and exists not, a little; (4) स्यादवक्तव्यं, it is not definable a little; (5) स्यादस्ति चावक्तव्यं, it exists, and is not definable, a little; (6) स्यान्नस्ति चावक्तव्यं, it exists not, and it is not definable, a little; (7) स्यादस्ति च नास्ति चावक्तव्यं, it exists, exists not, and is not definable, a little. Anantavirya explains these seven breaches of regularity or states of an object as follows,—the *first* one relates to the affirmation of an object (तद्विधान); the *second* to its denial (तन्निषेध); the *third*, to these two modes occurring one after another; the *fourth*, to both occurring simultaneously as being impossible or inconceivable; the *fifth*, to the one which is at the beginning not simultaneously capable of ceasing to be at the end; the *sixth*, to what is not at the end being not capable simultaneously at the beginning; the *seventh*, to what is and what is not being not capable of being simultaneously affirmed.

Finally, the jiva is neither atomic (अणु), nor all-pervading (विष्णु), but is always of the size of the body (शरीरपरिमाण), whether of an animal or of a man, etc.

(To be continued.)

Notes and Comments.

A French woman, writing in an English monthly, recently said:—"Alcohol is sapping the strength of the French more effectively than the wars of 1870 and 1914 have done. Nine millions of people have died from it in the last fifty years; it has impoverished every one, except those who traffic in spirits. Alcoholism kills in France twenty per cent of its inhabitants, and high medical authorities assert that it is the cause of thirty per cent of all our deaths, besides sapping the muscular and intellectual strength of the nation." The lady says further:—"A nation, the slave of alcoholism, is not productive of children—and if these are the off-spring of alcoholic parents, they are either miserable specimens or die soon after their birth."

In a country like France, the problem of the population has long been a pressing one, and the Great War has carried off four or five millions of the vigorous young men of the nation. Whatever, therefore, is the quality of the French intellect and culture, there can be no doubt that the great decline in the numbers of the French people that will result from the losses inflicted by the War will be followed by a perceptible decline in the production of French arts and crafts. Add to this the effects of the mortality caused by the daily growing indulgence in alcohol, and we need not at all be surprised at the apprehensions entertained in many quarters regarding the future in France. And, after all, we have only referred, in what we said above, to the growth of indulgence in spirits only. The drinking of wine—also of beer, cider, and perry—is not objected to by those who carry on their campaign against alcohol; as they fear that the ordinary Frenchman would not lend his ear to any one who objects to the drinking of wine. The French writer above quoted says:—"The wine of the country, the juice of our grapes grown on our soil, has been to most people in France the national and natural drink for centuries." France has long been noted for its vine-

culture, and so the French reformers' point of view is not one which will be acceptable to their brethren in other countries—like England or America—who advocate temperance or abstinence from both spirits and wine. Moreover, we are assured by the same lady that "in some mysterious way, vice flaunts itself more openly in other countries than in ours. People hide themselves, they are less often seen drunk than elsewhere."

How do we in India stand in regard to the consumption of alcohol and spirits? The late Canon Farrar—a distinguished dignitary of the Anglican ecclesiastical establishment in England,—once uttered a memorable saying which has since got stuck in our memories:—"We found India sober, we have made her drunken." Our ancient religion has always prohibited the indulgence in spirituous liquors," i.e., मद्य. In a famous Bhagavata sloka, the drinking of intoxicating liquor is placed on the same level with immoral relations with women and flesh-eating &c., and is permitted *only* as a concession to human weakness on the rare occasion of a *Sautramani-Yajna*, a costly sacrifice which could only be within the reach of an infinitesimal few and, for such too, only on very rare occasions. The self-same sloka also says:—"तस्य निवृत्तिरेषा," "Only the abstinence from them can lead to good." From the most ancient times, the Hindu social organisation has set a high value on total abstinence of intoxicating drinks and drugs, and has punished with its ban of excommunication—or at least expressed its dire disapproval of the conduct of—all who indulge in them. The result is what we find stated in the sentence above quoted, from one of the late Canon Farrar's sermons.

It is easy to point out that the lowest sections and castes in Hindu society have resorted to the drinking of toddy and other country liquors. It is also easy to point to the drinking of *Soma-juice* in certain Yajnas by the Brahmins in ancient times. These charges can be easily disposed of. The Indian country drinks are the least mischievous of all, and the numbers taking them are generally drawn from the lowest dregs of the Hindu people. Moreover, we know little or nothing about the effects of drinking *Soma-juice*. Even if we grant their deleterious character, many thousands of years have passed away since the practice died out; and even the knowledge of such a plant has died out; and we use an inoffensive substitute for it in these days, and have done the same for centuries—and even millenniums—past.

How different is our position today? Cheap intoxicating liquors are freely imported into India, and the indulgence in them is of rapid growth among all classes of the people. One of the effects of our new education is to induce many—rather most—Brahmins and other educated men to imitate the ways of our rulers in all matters. Any visitor to Madras City is struck by the great change, which has come over our educated men's ways especially within the last ten years. To a man of conservative bent of mind, the disgust that is caused by the demoralisation in habits and manners is of the most striking kind. Our *novi homines* behave as if they have raised themselves in culture, civilisation, and social status by giving up the national style of dress, of the wearing of the hair on the head, of speech, and of etiquette. In one and all these respects, they ape the habits of the representatives of the ruling race, and regard with contempt and dislike all who still prefer to maintain the national ways and habits. Many believe that they owe their elevation to high posts in Government Service and even their professional successes as Vakils, merchants,

&c., to their preference for foreign ways. But changes in dress, speech, etiquette, and mere fashions, are after all not ruinously deleterious to the inner personality of the Indian. Not so, with the changes of our long established and ethically superior modes of living which are affected for the worse by drinking wine, by smoking, and by other modern and mischievous habits. These effect a radical alteration in the inner personality of the Indian,—an alteration which amounts often to a totally disastrous ruin of our heart and morals. We have heard that some Indians have been known even to abandon their desire to stand well with Indians, —with the own near kith and kin—in order to become *civilised* in the newly accepted significance of the term. Some even go so far as to proclaim from the housetops their approval of these alien habits; and others attempt to discover ancient scriptural authority for them, forgetting that their knowledge of the latter is too nebulous to be reliable and that they can only be properly interpreted with the light thrown upon them by long-established traditions. Even with such aid, we are often apt to go wrong. Such a consideration, however, has no weight with the modernised mind of the Indian, as whatever is new and Western, is, for that reason alone, regarded as valuable in the changed circumstances of the country.

The Hon'ble Mr. V. S. Srinivasa Sastry has returned from his delegation to England on behalf of the so-called Moderate party in Indian politics. At the recent Moderate Conference of this dwindling party, a new organisation—called the Liberal League—has been formed, and the Hon. Mr. V. S. Srinivasa Sastry has begun a campaign or propaganda whose object is to discredit the National Congress and its work and programme. Evidently he does not hope to convince the minds of the older and riper section of the community. For he addresses himself to the task of capturing "your young hearts" in his lectures to his audiences in Madras. We notice that the weight of the great, miraculous, superhuman, supernatural support of Mrs. Besant will presently be thrown into the same scale and cause. The occasion will be a unique one in South Indian history, and let us hope we shall be able to stand the ceaseless and exciting flow of oratory which will flood the land when two such mighty reservoirs open their pent-up resources and carry their influence with them in a succession of tidal waves.

Of Mrs. Besant, we shall, we trust, have enough to say. Now we have before us the Hon'ble Mr. Sastry's inaugural performances in his metropolitan campaign. And we confess we are not much impressed. For, he began his "first of a series of lectures on the Reforms" by saying:—"I was one of those who have never doubted the capacity of the Indian people for full self-government. I have stated it again and again." If so, have we not had enough training during the last 50 or sixty years in the principles and practice of government under our rulers? We have had our representatives in the Legislative Councils and in Local and Municipal Boards in constant and growing association with responsible British administrators during all this period. Is all this experience of no value, and has it been of no efficacy in giving us the training we need? What time did the United States Government regard as enough or necessary before it bestowed self-government on the Philippine Islanders? Has the Hon'ble Mr. Sastry forgotten the course taken in Japan to train the people for the boon of self-government? And was there any parallel to the measures now taken in India after more than half a century of discipline and training—measures over the booming of which the Hon. Mr. Sastry's resour-

ces of jubilant oratory are strained to the utmost in all their superabundance of fervour. We shall be the last to deny that the new Reform Act is a great advance on the existing state of matters, and any detailed explanation such as the Hon'ble Mr. Sastry has given of its leading concessions is quite superfluous as there is nothing recondite about the provisions of the measure. The only question for consideration is, —Should the Congress agitation continue, or at once be stopped during the next ten years after which the question of constitutional revision is to be re-opened. All India is agreed that we accept the reform now conceded and do all we can to avail ourselves, in full measure, of its benefits. We want guidance for the future. Here it is that there are fundamental differences between Congressmen and these happy Liberal Leaguers who are vociferous in their attempts to discredit them. The Hon'ble Mr. Sastry has totally failed to enlighten the minds of men and himself flounders in a morass of morbid mounte (Montagu)-bankism.

A Madras Diary.

(FROM OUR OWN CORRESPONDENT.)

The Lawyers' Conference which was heralded by Bulletin after Bulletin for a long time past met at last on Saturday and Sunday last and may be voted a success in some respects. The Conference was really in a large measure due to our present Advocate General who was also its first President. The prime objects of the Conference were to give the lawyers a united and organised representative body, to bring the district and the city lawyers together, and to effect reforms in law and among themselves. The Presidential address dealt with these and many more besides and many resolutions were passed and many nullified of course not without at least a little of that fighting, the trademark of the lawyer. On its social side it was an unqualified success though sometimes a mild broil ensued here and there as the result of a too hungry spirit coveting his neighbours' dishes also!

No event has absorbed the citizens of Madras so much as the election of Commissioners to the Corporation under the new Act. The whole city is affected with the excitement and bustle of the paddock during a race. Candidates have fully appreciated the advantages of quick traction which motor cars afford them and the cars that brought the voters were countless in number and were perhaps the hardest worked in the Campaign. The elections are not yet over but as far as they have taken place they have brought in some new Commissioners of a type contemplated by the new Act and their influence on the work of the new Constitution has yet to be seen. One new feature indulged in by some of the candidates was the refreshments which they provided to their voters. This practice cannot be commended. Legislation in England has prohibited such benevolences during the elections. A similar provision here is very necessary and will give the elections a more honest tone.

Yet another time the tramway men have struck work. This state of things is far from satisfactory and cannot be tolerated for a moment in the interests of those petty Rs. 15/- clerks who have either to spend a rupee or trudge along to and for a distance of 3 or 4 miles daily every time a tram strike takes place. It is quite possible to sympathise with the tramwaymen but a continued repetition of the strikes and the consequent wrong and loss they cause people will I am afraid make them lose some of the sympathy now so abundantly shown to them. Such a large body of workers as the tramway men will not adopt this

extreme measure unless they had real grievances and unless the Tramway Company shows a more sympathetic attitude it is difficult to see how the present situation could be avoided. The strikers assert that the Company could afford the increased pay as they have increased the fares. The Tramway Company plead that they increase fares as they have to pay increased salaries to their employees. The real sufferers are those who use the trams. They pay more and get drenched if it rains and awfully shaken up at times. The Company has to buck up.

A communique issued by the Publicity Bureau invites public opinion on the utilisation of the Government House for the Secretariat and the transference of the Governor's residence to Guindy. The plea for this is that a new building to lodge the public offices would cost Rs. 18 lakhs. But it is overlooked that the alterations at Guindy to make it the Governor's residence cost at least Rs. 20 lakhs! I wish the Governor remains where he is now. Besides economy there will be the great advantage, that of easy accessibility to His Excellency.

Social and Religious.

Dana Tattva.

By A. RAMA IYER, M. A.

(Concluded.)

VI. We have now to consider what is meant by a man's दानशक्ति or capacity for giving. We are told that every person should give away what remains after providing for the bare subsistence of himself and his family.

स्वं कुटुम्बाविरोधेन देयम् (याज्ञवल्क्यः)

कुटुम्बभक्षवसानदेयं यदातिरिच्यते (कर्मपुराणम्)

Further, the Mahabharata tells us that there is no hope of salvation for those who can afford to give and yet fail to give.

समर्थोऽप्यदातारस्ते वै नरकगामिनः ।

None of us can ever hope to get as much money as we want, since the more we get the more we wish for; and so we should not refrain from giving whatever we can, under the idea that it is not as much as we wish it to be. Even if we have only a single morsel of food with us, we should give away half of it to the needy.

प्रासादधर्मणि प्रासमर्थिभ्यः किं न दीयते ।

इच्छानुरूपो विभवं कदा कस्य भविष्यति ॥ (वेदव्यासस्मृतिः)

Since the merit of what we give is strictly proportional to our capacity for giving, it follows that one who gives ten out of a hundred earns fully as much merit as another who gives a hundred out of a thousand, although the amount of his gift is much less.

सहस्रशक्तिश्च शतं शतशक्तिर्दशापि च ।

दशादापथ्य यः शतया सर्वे तुल्यकलाः स्मृताः ॥ (महाभारतम्)

We are naturally reminded in this connection of the story of *widows mite* in the Bible. There is an exactly similar story in the Mahabharata of a king called Rantideva who, in his poverty, gave only a cup of water, but because he gave it with a devout heart, attained the bliss of heaven.

रन्तिदेवो हि नृपतिरपः प्रादादकिं च नः ।

शुद्धेन मनसा विप्रं नाकपृष्ठं ततो गतः ॥

The story of this great king is also given in the Bhagavata (Skandha IX). While he himself was dying of thirst, he gave his water to the member of

an untouchable caste, saying that the height of his ambition was that he should take upon himself the miseries of all human beings, so that they might be happy.

न कामयेऽहं गतिमिच्छामि शत्रुमर्षिदुष्काममुनर्भवां वा ।

आर्तिं प्रपद्येऽखिलदेहभाजामन्तः स्थितो येन भवन्त्यदुःखाः ॥

Can we think of a nobler ideal than this? Can there be a nobler religion than Hinduism which enjoins upon its followers the duty of loving all human beings without distinction (कर्तव्या सर्वभूतेषु भक्तिरव्यभिचारिणी)? What shall we say of the audacity of those who claim that all ideas of philanthropy are the monopoly of Christianity?

The Sastras condemn the gift of money that has been earned by unfair means. All the money that is given away should have been earned by thoroughly honest methods. No dishonesty in the acquisition of wealth can be expiated by the profusion with which it is given away. So the Mahabharata says,

विशेषस्तत्र विज्ञेयो न्यायेनोपाजितं धनम् ।

पाते देवो च काले च साधुभ्यः प्रतिपादयेत् ॥

अन्यान्वासमुपात्तेन दानधर्मो धनेन यः ।

क्रियते न स कर्तारं त्रायते महतो भयात् ॥

Finally, the merit of a gift is lost if the giver boasts of it to others. We should not proclaim from the housetops what we have given. Our left hand should not know what our right hand giveth.

न दत्त्वा परिकीर्तयेत् (मनुः)

श्लाघानुशोचनान्यां वा भमतेऽत्र विपद्यते ।

तस्मादात्मकृतं पुण्यं मतिमात्रं प्रकाशयेत् ॥ (देवलः)

We began this article with a reference to those who hold the view that all ideas of charity have been imported into India from the West. The following quotation from a book entitled "Lux Christi An Outline Study of India," published for the International Society of Missions by Macmillan and Co, is typical of the sort of perverted notions that are sought to be spread abroad by Christian missionaries. "It should be borne in mind," we are solemnly told, "that the mighty systems of paganism in India, whether Hindu, Buddhist or Mahomedan, are alike destitute of all those fruits of Christianity which we often term charitable, philanthropic or benevolent... They have no place in the heathen economy." We hope we have furnished sufficient material to show how far from true this is. No one who reads through the numerous passages we have quoted from the Hindu Sastras can help feeling a thrill of admiration for the gloriously lofty ideals of philanthropy which are held out by Hinduism; and we also feel sure that no Hindu reader of this article will fail to feel legitimately proud of the noble religion which he is privileged to call his own.

Peeps into the Padre Mind.

I.—A Bishop's Defence of Caste.

By K. RAMANUJAN.

Caste as it exists at present is certainly a misnomer; but caste as evolved by the seers of ancient Ind is entirely concurrent with the stream of right practical life. To a true Indo-Aryan, this is self-evident; the vast majority in India not being Indo-Aryan the assertion seems to lack equity and hence is thought unsound.

The following arguments in favour of caste or Racial purity as set forth by the Bishop of Bathurst in his note on "A white Australia," in the October number of *The East and the West* may prove of some interest to our Social Reformers. The Bishop puts in a very strong plea in favour of shutting off Asiatic

and other non-European races from Australia. Here we are concerned only with that section of his argument which he terms 'Racial.'

"A second group of reasons (against immigration) is found in the historical experiences arising from the miscegenation of widely disparate races. It is vain to deride this feeling for racial purity as merely a contemptuous abhorrence of one race for another based upon fancied superiorities.....They (the Australians) desire to avoid all reference to feelings and to concentrate entirely upon facts. *Racial difference is a fact.* Whether 'one racial type is to be judged superior, or inferior, does not enter into the question. It is the difference that matters, not the quality of the difference. The discussion of 'quality' is odious and offensive.....The racial type that arises from miscegenation does not commend itself to competent observers in any part of the world.....With the historical results of racial admixture afforded to us by Portuguese and the Spanish colonies, with the increasingly difficult internal problems confronting the United States and the Dominion of South Africa and other instances as clear warnings to them, it is little to be wondered at that Australians should determine to be free from these complications, and to avoid mistakes made by others in past centuries.....A sure political and racial instinct warns them of peril....."

What follows is of decided interest, as showing how a Missionary out in India sails under other colours in his vehement denunciation of "caste-tyranny," "caste-rigour," "caste hauteur" and so forth.

Says our Bishop—

"Sometimes I have heard the policy denounced as anti-Christian. Generally these denunciations have been conspicuous for vehement assertion and whirling rhetoric, rather than for sound reasoning. I once put the question to a well-known stock owner in Australia to see what he would make of it. May be his answer would be too carnal to please some fastidious minds, but *I am inclined to think it points in the right direction*.....His answer was as follows,— 'I think the Almighty always teaches us to take knowledge of his natural laws and work in obedience to them. You have seen all these varieties of pure stock I have here. Well, each of them is making its best contribution to the needs of mankind because I keep them pure. Each differs from the other. Each has its special merit and supplies a special need, and helps to the ultimate general good. If I mixed them all together they would quickly degenerate into worthless rubbish. The Almighty has taught us that the different types of humans are very much like these stock-breeds of mine. *Each has its merit but can only give its contribution to the general good by keeping true to type.* We are not going to help the purposes of God by blindly dashing ourselves against the facts of life.' (Italics ours.)

The Bishop's further comments on the foregoing make the case plainer still for those who accuse the Indian Missionary of inconsistency in his tirade against caste:

"The case which he (the stock owner) stated from the physical basis of life has its analogy in the spiritual and intellectual sphere. Each race has its own spiritual and intellectual contribution to make to the fullness of life, and can best make it from its own resident capacities. The interpretation of the mind of Christ is not complete till each nation has made its own discovery of the riches of Christ's revelation in mind and character."

Readers of the MESSAGE will bear with me for making the Bishop of Bathurst speak at such length. Will any missionary reader of the MESSAGE take the trouble of telling us as to how far his reverend lordship of Bathurst is representative of the class to which he has the privilege to belong?

Literary and Educational.

Fragments of Kalidasa.

By Prof. V. SARANATHAN, M.A.

II. AJA'S LAMENT FOR INDUMATI

(who was slain by a garland fallen from heaven.)

If flowers have power to take away
In body's contact this our life,
Ah, what becomes not weapon rife
For Fate disposed to strike and slay?
Or Death attempts soft things to strike
With soft aid only. Witness here—
My instance prime—the lotus' fear
Of death in frost-drip, like to like!
This wrath,—could this a life destroy,
Why deals it not my death when pressed
To my heart! Somewhere by God's best
Bale turns sweet, and sweet all annoy!
Or else by fortune's crosses, God
Endowed this flower for me with fire
Of lightning: whence, the tree entire,
The clinging creeper lies death-trod!
Thou hast not borne me disregard
Tho' long offending! How at once
Me innocent of circumstance,
Now deem'st not worth thy word's award!
Truly, O thou clear-smiling, judged
Am I all seeming—fond, for gone
Art Thou,—without a farewell won,—
Other worlds, ne'er to return pledged!

*Vilapatarangini.

By K. KRISHNAMACHARIAR, B.A., L.T., M.R.A.S.

(continued.)

16

Is not a son pleasing to the eye, when, uttering a few sweet indistinct words, he is placed on the lap of the husband?

17

Blessed is she, who embraces her child from behind, while in tears, he complains to the father that the mother beat him with the hands.

18

And blessed is she who kisses her child, on the brow; the child who has, on the loss of his toy, wept himself to sleep on the floor.

19

Once I dreamt I had a child by my side; And while I nestled close to suckle him, alas! the dream was disturbed and I woke up only to mourn.

20

Thus she whiled away the night in her wailings. And when the sun rose in the East, she too rose to attend to her domestic cares.

SECTION IV.

Preamble

1

While at the height of pleasure in the wedded life, once there fell down a lover into the depths of misery, his dear love, all on a sudden, snatched away from him, by the cruel hand of death.

2

The advent of pain, close on the heels of excessive pleasure, is unbearable.

Can the eyes see, after a flash of lightning, in a darksome night?

3

The poor lover wept in helplessness, forgetting the transitoriness of the physical frame.

The consoling spirit, so helpful in other's, fails in one's own afflictions.

My lotus-eyed queen, I know not what Fate would gain, by thus parting us, who were always cheek-to-cheek.

Though cruel Fate has taken you beyond the senses, he dare not disturb you, while standing before my closed eyes.

Our child sings out his language of pretty words.

Alas! My mind is tortured in the thought that she is not here to hear and enjoy.

Looking at your portrait, the child approaches it weeping, his hands up-lifted. I cannot brook the sight of his tears; nor can prevent him.

What can I say in reply, my dark-eyed angel, to the innocent queries of the child, "Father, where is my mother gone?" and "when will she return?"

You could not, my sweet-tongued love, endure the relaxing embrace on the bed. How can you now, departing to the world beyond, endure eternal separation?

Why do you forsake me, whose heart is merged in you? Where is then your compassion to the needy dependent?

In the case of a wife, the sages have decreed self-immolation, on the death of the husband.

But that it is no-where decreed like-wise in the case of the husband, stands in my way.

Suppose I lay down my life, not minding the decree of the sages; who will then look after a motherless child?

Why do you leave me and child, who can never dream of ill to you? I might have at times been at fault;

How can this innocent child also be?

Secure in the thought that, wherever I was—at home, in the forest, or on the sea—there was a faithful heart following me, I was hitherto roaming over the world. Alas! what shall I do hereafter?

When I returned home from my voyages, you questioned me, fixing your gaze on my lips.

"My love, what have you brought me?"

And when I said, "First of all I sent my heart, and now I've brought myself," you embraced me hard declaring "Never shall I lose this again."

You would at times indulge in fun—"Does man, who takes a second wife, weep over the death of a first?" Do you now test your words on me?

Forsake me not suspecting my heart elsewhere, while my honeyed words alone with you. Enthroned as you are in its very centre, know you not its workings?

The dead do not return. And yet of this I am certain—That I shall fold you, some day, in my caressing arms, in the cool bowers on the banks of the Swarganga.

Thus waiting for long, the wretched lover duly performed the rites. And diverting his heart to the sweet face of the child, he tried to bear the eternal pangs.

Peeps into Student Life—I.

By S. AMUDACHARI, (Final Year Honours.)

Ram was a pensive youth, often very thoughtful, as his eyes leapt from time to time, fully expressive of the thoughts passing in his mind. He was fair and strong, of a noble height and of good features. His gait was steady with a lingering pace now and then; His eyes were keen and attractive,—which meant intelligence: He was a god-fearing honest youth, much loved by his neighbours, and much more by his parents, to whom he was indeed a treasure.

Among his equals, Ram passed for a prodigy, genius in learning, master of eloquence and one possessing high ideals and ambitions. He was not often very communicative and would continue at times to be perversely silent, even in the society of his companions,—only now and then would he flare up, and deliver his opinions in a decisive way. Wherever he was, he found, one or sometimes, even two very fond admirers of his talents, who cleared the way for him of all obstacles, even of adverse criticism and cross-questioning,—so that, what fell from Ram, his friends took with delight and would like to hear more.

Ram went away from his village with the blessings of his parents and his mind full of the prognostications of the astrologers of his would-be mighty success in his examination, for study to far-off Madras. To go to this temple of learning, was no easy matter. Ram travelled by jukka, by motor, and by train, and arrived after a two day's journey, well nigh exhausted, to that ceaseless roaring town, which so contrasted to his healthy little village, where more of peace and tranquillity dwelt. Ram speedily found a room, got his trunks in well-arranged, set about his table in one corner first, and finding it rather uncomfortable in the opposite, had his chairs drawn around him, and set to study.

Now we shall talk a little about Ram's tastes in studies. Ram, after the Intermediate of this University took up the Honours Course in Natural Science, as a further pursuit of his studies. His favourite dogma was 'An intelligent man can be put into any department of life and found to be quite successful.' He sought to demonstrate to the world the application of this mighty principle. But, Ram like many other young men of his age, had only one fault, and that was enough to bring much unhappiness and vexation to his heart. He never learnt to do the right thing at the right time. True he was an intelligent youth, sometimes quite brilliant in his class, often impressing his fellow students and professors alike of the future possibilities in him. The professors had laid strong, and his parents stronger hopes upon him. But alas! while Ram was to have been busy with his Zoology and Botany, he chose to read Shakespeare and Browning. Of Literature, he drunk deep, while he ought to have been all attention to the study of Anatomy and Physiology. He was much learned in History and Economics, and greater still with the present-day problems both political and social. He was an ardent enthusiast, and would write poems declaring his determination to serve the country's cause. He would write long articles upon the position of Indian women to-day, and the possibilities of their emancipation. In short, being a good speaker he could often be seen, lecturing here or there, two or even three times a week—all which meant a terrible encroachment upon his legitimate time and duty.

Ram was giddy, and his friends made him giddier still. Poor Ram!—he was so much lost in the enthusiastic admiration of his own brilliant powers. In such a state of mind could he possibly set to work? No—work was impossible while his eyes were seen mechanically running over the lines of the book, his mind was full, devising ways and means, by which he could make a successful agitation, for what he called the political regeneration of his country. He would think of Mahatma Gandhi and many more such heroes, and would dream, that he too might one day be as virtuous as they, prompted by the same ideals and thoughts.

In his weaker and more sentimental moments, he would think of his far-off sweet one at home, and murmur to himself, that he would teach her his own grand principles and grander ideas.

But—there was soon to be a crash, and the crash was almost falling over his head and ears. The day of the examination was not far off, and Ram had dreamt and thought, and thought and dreamt, not of the exam.—but of many other things, which he was to do in the summer vacation following the examination. No sooner, the thought of it than plans upon plans. He had indeed beautiful ideas.

Oh! But lo! they were never put into execution, for he had to be hard at his books of Natural Science during summer even. Need we say that Ram found himself a blank with his papers at the Hall. Poor Ram, he returned home crestfallen. His heart was sick, well nigh dead, but hope was not completely lost to him. From that day, he learnt that one lesson, which is so much ignored by our youths,—the lesson,

"Do your duty—Make not thy business, what is not thy profession."

Historical and Scientific.

The Pallavas in India.

By P. T. SRINIVAS IYENGAR, M.A.

CHAPTER II.

SAKA-PALLAVA DOMINION IN NORTHERN AND CENTRAL INDIA.

I. TAKKASILA.

Most of the Śaka-Pallava Kings of Northern India are known only from their coins. The first of them bore the decidedly Pallava name of Onona (Vonones). One of his coins¹ bears on the obverse the figure of a 'King on horseback holding lance to right' and the inscription in Greek characters *Basileos Basileon Megalos Ononos*, and on the reverse, the figure of 'Zeus, facing, holding thunderbolt in right and long sceptre in left hand' and the inscription in Kharoshthi characters, *Spalakaraputrasa dhramiasa Spalagadama*. These coins "are found in the country around Kandahar and Ghazni, the ancient Arachosia and in Seistan, the ancient Drangiana."² The title *Basileos Basilion*, King of kings, assumed by Onona shows that he was an independent monarch and was not subordinate at all to the Parthian Emperors. Apparently this Prince wrested Arachosia from the hands of Yavana Rājas and so struck coins in imitation of theirs. Spalagadama was probably a feudatory of Onona. Moa (Mauves) is another early king, whose name is believed to be a Śaka one. He, too, used the title *Basileos Basileon Megalon* and its Prakrit version *rajati raja mahanta*; the coins of Moa and his successors are found "in the Panjab only—particularly in the N. W. and not in Afghanistan,"³ where Greek princes continued to rule. His successor, Aya (Azes), struck coins together with Onona, the name of Onona occupying the obverse and that of Aya, the reverse. "To judge from other analogous instances in ancient numismatics, this fact would seem to show that the former exercised some sort of lordship over the latter."⁴ Sir John Marshall says of Aya that he "was, in fact, perhaps as much a Parthian as a Śaka," and that, "though little is known" of him, "there can be no doubt that his reign was a long and prosperous one, and it is probable that he was responsible for extending and consolidating the Śaka power throughout North-West India as far as the banks of the Jumna." In other words, beyond the fact that Aya's coins have been found in the districts between the banks of the Indus and the Jumna, nothing else is known about him.

The names of two Śaka-Pallava Kshatrapas are known from a copperplate found in the ruins of Sir Sukh, not far from Takkaśilā, and hence called 'the Taxila plate'. The plate records the deposition of a relic of Sakamuni (i. e. the Śakyamuni, Gautama Buddha), and the erection of a Saṅghārāma for the worship of all Buddhas at Chemā, N. E. of Takkaśilā. The donor is Pātika, son of Liaka Kusulaka, Chhatrava of Chahara and Chuksa. We know nothing about Chahara. Indeed Dr. Bhagavān Lal Indrājī suggested the reading *Chahararata*—instead of *Chahara*; Dr. Bühler admits that this restoration is "not absolutely impossible; and this would make Pātika a member of the Khabarāta clan—which ruled over Surāshtra. We know equally nothing about Chuksa. But Dr. Bühler says "with respect to Chuksa, which possibly might be read Chusksa, I would point out its close resemblance to the curious Sanskrit *choska*, which according to the Trikaṇḍa *Sesha* means "a horse from the districts on the Indus." Might not *choska*, like *Saindhava*, "a horse from Sindh," be a purely territorial name denoting some particular district

on the Indus, and a variant of *Chukhsa* or *Chusksa*? If that were so, it would follow that Liaka governed the Eastern Panjab as far as the Indus."⁵ This is, of course, extremely ingenious but can scarcely be regarded as history.

Yet Sir John Marshall, on the strength of this ingenious but cautiously worded guess says, "in the administration, he [i. e. Aya] adopted the old Persian system of government by Satrapies, which had long been established in the Panjab and this same system was continued by his successors, Azilises and Azes II, whose local Satraps at Taxila and Mathurā, [Sir John Marshall, in a foot-note, gives their names—Liaka-Kusulaka, Pātika, Rājāvula, Soḍāsa] were also of the Śaka race and connected with one another by close family ties."⁶ Mr. Rapson makes a similar statement. "The Sakas continued in North-western India the system of government by Satraps which was firmly established there during the long period of Persian rule."

Notwithstanding the confident tone of these assertions, there is no truth in them. No doubt Daryavush includes in his Satrapies "India," i. e. Afghanistan and a part of the Indus valley. But soon after his death, his Indian provinces recovered their independence; when Alexander invaded India, he met a number of independent Indian Rājās, ruling over the various districts of North-western India. The well-knit empire of Chandragupta and Aśoka had no need to adopt the Persian system of government by Satrapies, and the word does not at all occur in Aśoka's inscriptions. The Yavana Rājās that succeeded the Mauryas were a crowd of petty princelings who were constantly quarrelling with each other and there was no room for a system of "government by Satrapies" in their districts. And, if Aya and Ajilisha ruled at Takkaśilā, it is difficult to see why they required "local Satraps" at their very metropolis. Verily a heavy weight of theories hangs by the slender thread of the equation that the ancient Kshatrapa is equal to the modern Viceroy!

The Pātika of the Sir Sukh plate receives no official title whatever, but a Mahā Kshatrapa Pātika is mentioned in the Mathurā Lion-capital inscription. These two Pātikas might be one and the same man, as most archaeologists believe or related as grandfather and grandson, as Dr. Fleet suggests.⁷

The greatest Śaka-Pallava ruler of North-western India was Guduphara (Gondophernes). He ruled over Arachosia, Gandhara, and Panjab. "From the wide range of the localities from which his coins have been freely obtained, it is manifest that Guduphara—Gondophernes was the powerful ruler of an extensive territory."⁸ In some of his coins he took the title of *Maharaja rajaraja dhramia devavrata* and "they bear the figures of Siva facing, with right hand extended and holding a trident with left."⁹ One inscription of his time is known—that of Takht-i-Bahai, N. E. of Peshawar. It contains a curious double figure, $\frac{26}{103}$; 26 evidently refers to the 26th year of Guduphara's reign and 103 may mean that it was the 103rd year of some era. What that era is, there is absolutely no means of discovering. But some scholars have assumed it to be the Vikrama era of 58 B. C., though there is nothing to render probable that Guduphara, the ruler of Arachosia would use an era begun in Malva and restricted to that province for several hundred years. The real reason why this assumption is made is that it lends probability to a legend recorded in a Syriac book—the *Acts of St. Thomas*—, written most likely in the III cent. A. D. St. Thomas, according to tradition, evangelized India and in this book, his name is connected with that one Gudnaphar, "King of India." The double assumption that Gudnaphar was Guduphara and that he used

5. *Ep. Ind.* IV. pp. 56-57.

6. *A guide to Taxila* p. 13.

7. *Ancient India* p. 141.

8. *J. R. A. S.* 1907. p. 1035.

9. *J. R. A. S.* 1905. p. 236 (J. Fleet)

10. *J. R. A. S.* 1903. p. 295 (E. J. Rapson).

1. Rapson. *Indian coins*. I. 15.

2. *Ib.* p. 8.

3. Rapson *Ind. coins*. 8.

4. *A guide to Taxila*. p. 13.

the Malva era would make him the contemporary of St. Thomas. R. D. Banerji, from paleographical considerations takes 103 to refer to the Śaka era,¹¹¹ and it is much more likely that a Pallava monarch used the Śaka era than one intended, according to Indian tradition, to commemorate the defeat of Śakas and their expulsion from Malva.

Under the Śaka-Pallavas, Greek architecture introduced into Gandhāra by the Yavana Rajas began to be Indianised. At first, Indian decorative features found their way into constructions on the Greek models; but "Hellenistic elements in them were still in complete preponderance over the Oriental. Thus, the ornamentation of the Stūpas of this period was primarily based on the 'Corinthian' order, modified by the addition of Indian motifs, while the only temples that have yet been unearthed are characterised by the presence of Ionic columns and classical mouldings."¹¹² In the stūpa of the time of Aya, belonging to the Jaina cult, the brackets over the capitals and the *toranas* and arched niches in the interspaces between the pilasters are purely Indian.¹¹³ Thus under the Śaka-Pallavas, Indian art began to shake off the Hellenistic influence, so foreign to the Indian genius, which had been imposed on it by the Yavana Rajas of Gandhāra.

II. MATHURĀ.

A race of Kshatrapa Rajas, called by archaeologists 'the line of Northern Kshatrapas,' ruled at this place. They succeeded Hindu Rajas; for their coins "generally are related as regards both types and fabric to those of Pañchāla (Śuṅgas) and those of the Hindu princes of Mathurā."¹¹⁴ "Some of the coins of Rama-datta [a Hindu Raja of Mathurā] seem to be undoubtedly earlier [than the coins of the Kshatrapa Rajas of Mathurā], as they have for the reverse the incuse square which characterises the coins of Pañchāla. The coins of Balabhūti [of the II cent. B. C.] are also connected with those of Bahasatimitra [i.e. Pushyamitra Śunga] by identity of type..... and by their epigraphy. These considerations would seem to show that some at least of the Hindu princes preceded the Śaka Satrapas, who imitated their coins,"¹¹⁵ when they succeeded them.

These Kshatrapas are known from the following inscriptions:—

(1) The Mathurā Lion-capital inscriptions. They are in Kharoṣṭhī and eighteen in number. This capital was discovered by Dr. Bhagavan Lal Indraji, "embedded in the steps of an altar devoted to Śitalā on a site belonging to some low-caste Hindus at Mathurā."¹¹⁶ The chief inscription records "a religious donation on the part of the chief queen of the Satrap Rājula, (no doubt the same as the Rājubala of the coins), with whom are associated various members of her family and her whole court."¹¹⁷ In the other inscriptions we find honourable mention of Śudāsa chatrava (Śodasa of the coins), and also Mahāchhatrava Kusulaka Pādika, Chatrava Mevaki Miyika and Chatrava Khardaa. Dr. Thomas remarks, "it appears therefore that the inscriptions make a point of naming with respect the chief representatives of the Kshatrapa dominion in Northern India,"¹¹⁸ especially so as the last inscription runs, *Sarcasa sakrastanasa puyae*, 'for the honour of all Sakastana.' The latest edition of these inscriptions is in *Ep. Ind. IX* pp. 135-147.

(2) A stone-slab inscription (*silāpatta*), found at Mōra, five miles W. of Mathurā, by Cunningham. It mentions the son of the Mahākshatrapa Rājūvula (Lüders' list, *Ep. Ind. X* App. No. 14).

(3) A stone-slab (Jaina) inscription found in the Kaṅkālī Tīlā at Mathurā by Dr. Fuhrer dated in the reign of Svami Mahākshatrapa Śodāsa. It mentions the year 72 of an unspecified era. (*Ep. Ind. II* p. 139, IX p. 243, Lüders' list. No. 59.)

(4) A stone-slab inscription found in the jail mound at Mathurā records gifts by a Brahmana of the Śeṅgrava gotra, treasurer (*gañjavarā*) of Svami Mahākshatrapa Śomdasa, of a tank (*pushkarani*), a reservoir (*udapāna*), a grove (*arāma*), a pillar (*stambha*) and the inscribed stone-slab (*silāpatta*). *Vide Ep. Ind. IX* p. 247.

(5) The Sarnath inscription on a Bodhisattva statue discovered by Mr. F. O. Oertel as a result of excavations in 1904-05. They are dated in the 3rd year of Kanishka and mentions the Kshatrapa Vanaspara and Mahākshatrapa Kharapallana. *Vide Ep. Ind. VIII* pp. 173-179.

These Kshatrapas absorbed completely the culture of the Hindu princes whom they succeeded. The Mōra inscription refers to *pañcha virāṇam pratimā*, images of the five heroes, probably the five Pāṇḍava brothers. Near the place where the inscription was found, two torsos of male images have been recently recovered, "carved in the round, a peculiarity only found in sculptures of the Śunga and Kushana periods."¹¹⁹

It is noteworthy that these relics of Kshatrapa rule include monuments of each of the three Hindu cults prevalent in the age—the Vaidika, the Bauddha, and the Jaina; they were not cults opposed to one another, as European scholars imagine, but as much component factors of Hindu culture, as to-day the Vaiṣṇava, the Śaiva and the Śakta cults are, rival forms of worship and spiritual culture, but not necessarily inimical one to another. The same King could and did patronize more than one cult at the same time, because the outlook on life behind the cults was the same, notwithstanding the difference in the legends associated with them and the forms of ritual followed.

Under the rule of these Kshatrapas rose the famous school of Mathurā art, (the culmination of whose development was under Kanishka and his successors) a school which flourished till 600 A. D. The only specimen of the Kshatrapa period so far discovered is the famous Lion-capital. So we have no means of ascertaining whether Grecian influence had extended to Mathurā in this period. That it exerted a powerful influence on Mathurā art in the art of Kanishka's times and only gradually died out is proved by the specimens which have been discovered near Mathurā. But Kanishka might have imported this art into Mathurā from Gandhāra. So far as the Mathurā Lion-capital is concerned, it shows that Persian and Indian elements were welded together in the structure of which it is a relic. "The style of the monuments of which" the inscriptions on the Lion-capital "celebrate the foundation seems to have been strongly Persian."¹²⁰ "The Persian character of that edifice can be properly estimated only by a comparison with the originals in the tomb of Darius at Nakhi-Rusturn and other buildings of the Achamenids."¹²¹ On the upper surface of the capital there is a circular hole, which shows that it was surmounted by a shaft supporting a *Dharma chakra*, which topped the shrine where Nandasi Akasa, the queen of Rājula deposited a relic of *Bhadravata Sakamuni Buddha*.

11. *Ind. Ant.* 1908. p. 47, 62.

12. *A guide to Taxila* pp. 28-29.

13. *Vide* plate XII of *ib.*

14. E. J. Rapson *Ind. coins*, p. 9.

15. *ib.* p. 13.

16. *Ep. Ind.* IV. p. 135.

17. *ib.* p. 138.

18. *ib.* p. 139.

19. A. S. I. 1911-12. p. 127.

20. Dr. F. W. Thomas in *Ep. Ind.* IX p. 241.

21. *ib.* in J. R. A. S. 1906. p. 216.

Another little relic of Persian influence due to Pallava Rajas of Mathura is the title of *gañjavara*, given to the Brahmana treasurer of Sōndasa. The word *gañjavara*, for 'treasurer,' which hitherto was known only from the *Rājatarangini* V. 177 and Kshemendra's *Lokaprahāsa*, was an official title in India already in much earlier times. As recognised by Benfey, *gañjavara* is the Persian *Ganjwar*, and the use of this title is a new proof of the strong Parthian influence that made itself felt in Northern India from the time of Asoka to the beginning of the Gupta Empire.²²

The rule of the Kshatrapas in Mathura was supplanted by that of Kanishka, when this great Turushka monarch established himself in Gandhara and extended his sway as far East as Benares. Numerous bits of broken monuments of his time and that of his immediate successors have been unearthed near Mathura and stored in the Mathura museum.

(To be continued.)

High Prices.

By DOCTOR SLATER.

Professor of Indian Economics.

(From the Publicity Bureau.)

(Concluded)

From the beginning of the war India was gradually more and more cut off from easy commercial communication with the rest of the world. Steamers arriving at and leaving Indian ports became fewer, and freights very much higher. The total tonnage of ships entering and clearing at Indian ports was 17,386,000 tons in 1913-14, 12,857,000 in 1914-15, 12,152,000 in 1915-16, 11,954,000 in 1916-17, 10,867,000 in 1917-18, and 10,479,000 in 1918-19. As for freights, to take only two samples, in 1914 the charge on rice from Calcutta to London was £1-4-0 in 1914, £15-10-0 in 1918, nearly 13 times as much, and that on wheat from Karachi to Liverpool went up from 14s. 6d. to £12-10-0, more than 17 times as much. One effect of this new obstacle to foreign trade combined with the great and steady rise of prices abroad, was to increase very greatly the prices of all imported goods. But fortunately, the goods that India imports are on the whole much less matters of vital necessity than the goods of home production. For the first three years after the outbreak of war, India suffered some inconvenience, particularly from the shortage of railway stock, but no serious hardship. Until 1918 the seasons were good. Lack of shipping and high freights kept grain in the country which otherwise would have been drained away by the high prices which were obtainable abroad. The export of grain and pulse was 84 millions cwt. in 1913-14, 100 millions cwt. in 1912-13 and 102 millions cwt. in 1911-12. It has averaged only 63 millions cwt. in the five years from April 1st, 1914, to March 31st, 1919. Hence the stores of grain held in India were increased, and this circumstance proved very fortunate when the harvest failed in 1918.

The first serious hardship suffered from high prices came from the cloth famine, which created agitation and riots from January of last year. This was due to the depletion of stocks through import and production combined being less than consumption from the beginning of the war, the scarcity and high prices of imported cloth, and the inability of the Indian mills to increase their production sufficiently to fill the gap caused by the shrinkage of imports; this inability itself being due largely to the difficulty of importing textile machinery. Later in the year India suffered, and is suffering now, from the failure of the 1918 monsoon. There has been a great shortage of grain, and even greater rises of price, not in

grain only but also in milk, ghee, and all other food-stuffs. The Government of India has issued figures to show that the rise of prices in the ports was about 58 per cent up to last April. Allowing for further rise since, and for the probability that since prices in ports have been kept down by the importation of Burmese rice more effectively than prices inland, the general rise must be greater than that in the ports. I think it is a fair estimate that on the average the cost of living in India is now, for the masses of the population, about twice as great as in the pre-war period.

But this rise of price must not be attributed entirely to the scarcity. The effect of a shortage upon prices depends on how much money people have. If the great mass of the people have so little money that they were already spending as much as possible on food before the rise of price, when the shortage comes they cannot spend more, they must just do with less food. But if they have money to spare they will spend more money and try to get their usual quantity of food. If we compare the present condition with bad harvests in the past we can see that the rise of price has been exceptionally great in proportion to the shortage, but the privation and hardship exceptionally small. In other words both the causes of high prices have been operating together, scarcity of food and clothing, and abundance of money.

The abundance of money in India was the result of the conditions of trade. Great Britain and the allies required Indian goods and were unable to pay for them fully with merchandise. Therefore they paid in money. Export trade was financed by the sales of Council Bills, and the exporters who bought these Council Bills were entitled to draw rupees for them. They drew so many that it was necessary both to coin vast numbers of silver rupees and also to supplement them with more notes of the old denominations and with the new one-rupee and two and a-half-rupee notes. From various Government announcements put together I conclude that the coinage of rupees from January 1st, 1916, to the end of August 1919 amounted to 130 crores. This means that in three years and eight months Indian mints used in coining as much silver as all the mines in the world have produced in the last five years. Meanwhile the increase in the amount of paper money in circulation was 86 crores of rupees. So you can see that the people of India have a great many more rupees now than four years ago, and that that has helped a great deal to make prices rise.

We have now to consider the future. Will prices fall? And if they fall, will they fall to the pre-war level?

Some people are apparently inclined to think that if this season, which has been so favourable so far, continues to be good, and there are large harvests, and Government control of trade in food-stuffs is abolished, that the old level of prices will be restored. If you have followed my arguments so far, you will see that this is most unlikely. You will realize that the prices of food-stuffs in the European and American markets will certainly be very high indeed during the next twelve months at least, that is until the 1920 harvest comes in, and even after that only a moderate reduction can be expected. Meanwhile freights are falling and shipping is becoming more abundant, so that Indian produce can more easily be transported to the markets where high prices are offered for it. All this is very profitable trade for the Indian agriculturists, who form the bulk of the population; and it means a great deal more money in their pockets. But it means also a continuance of high prices, if not prices quite as high as at present, at any rate prices much above the pre-war level. In other words, while we have at present high prices caused partly by scarcity of produce and partly by the abundance of money, we may expect next year, if the harvests are good, high prices due solely to abundance of money.

High prices of that character need not necessarily be a hardship to any one, provided the situation be faced, and all are determined that justice be done to all

classes. I think it is a pity that the old custom of payment in kind has been superseded to the extent that it has by payment in money. But employers must, recognize that wages were quite low enough at the old prices, and in justice they must, if paid in money, be increased in at least as high a ratio as the rise of prices. Government must recognize the same fact with regard to all its low-paid servants. And tax-payers must recognize that now the rupee has fallen to the purchasing power of eight annas of the time before the war, that if they in future have to pay in taxes two rupees for every one paid then, they are not paying any more reckoned in real values. Professor Geddes well called Government treasuries 'Tax-Banks' to remind us that what comes out of them in expenditure must be put into them as revenue and mainly tax-revenue. We must be prepared to pay more rupees in taxes in order to do justice to Government servants.

In conclusion let me point out to you what a magnificent opportunity is now presented to India by the present conditions of the world's trade. Some people in India agitate for political Home Rule. Other people say that what India wants most is Fiscal Independence; the right to determine the amount and nature of the taxes, and make all decisions about the tariff, without interference from the British Parliament or the Secretary of State. Let me suggest to you that India may also aspire to Financial Independence, and ceasing to be a debtor country, continually paying interest on the foreign capital that provided the railways and irrigation works, and that there is now an unrivalled opportunity for attaining it. I see, for example, that Indian $3\frac{1}{2}$ per cent are quoted at a fraction over £62. That means that for £100 that was borrowed, and received in the form of Rs 1,500, repayment can now be made less than £63, that is, at present rates of exchange with Rs. 630. Why should not India now raise a great national patriotic loan, to buy up the sterling debt owed to non-Indians, and convert it into a rupee debt owed to Indian investors? I am sure that if the people and the Government work cordially together for this end, it can be accomplished.

We are now passing through a time of scarcity and hardship; but this is also a time of opportunity and hope. Let the opportunities be seized, and in the future men will be able to look back at the year 1919 as the beginning of a better era for the Indian people.

Reviews.

HINDUISM: The World-ideal. BY HARENDRANATH MAITRA.

The fact is that the world has cruelly misunderstood the Indian restrictions as to eating and marriage. Mr. Maitra says about the former: "A Brahmin at the time of dinner may not touch a Sudra, but it is not only a Sudra, his own son may not touch him. He considers that eating is a sacrament, to be sacredly performed..... It is not hatred, it is realisation. It is not for division, but for higher union. Every function of daily life to a Hindu is his devotion, through which he tries to realise his God. The Hindu never eats as the animals do. It is his prayer. It is his devotion. He does not eat with the Sudra, but he does not love him less."

The cry of "equal opportunities" is understood in the West as a cry for equal opportunities for money and power. In India what we care for is equal opportunity to do one's *dharma* and to realise God by service, knowledge, and devotion. Caste is federalism and communism.

Mr. Maitra naturally proceeds from caste to *ashramas*. Hinduism is really *Varnashrama*, though there is a blind hatred of that word to-day. The higher life is based upon *Brahmacharya* with its vow of "poverty, chastity, and obedience." If to-day the country is lacking in spirituality, it is because the basis of *Brahmacharya* is gone. Only the disciplined nature can preserve its balance amidst the trials and pleasures

of life. Such larger life fits it for the life of meditation and the life of perfect renunciation. Mr. Maitra says in noble and true words: "It is in the *Sannyasi* that the ultimate conception of the Hindu ideal finds its embodiment. A Hindu *Sannyasi* is a being apart, yet in close personal relation..... To a Sannyasi God is everything. By thus losing, he finds his real self."

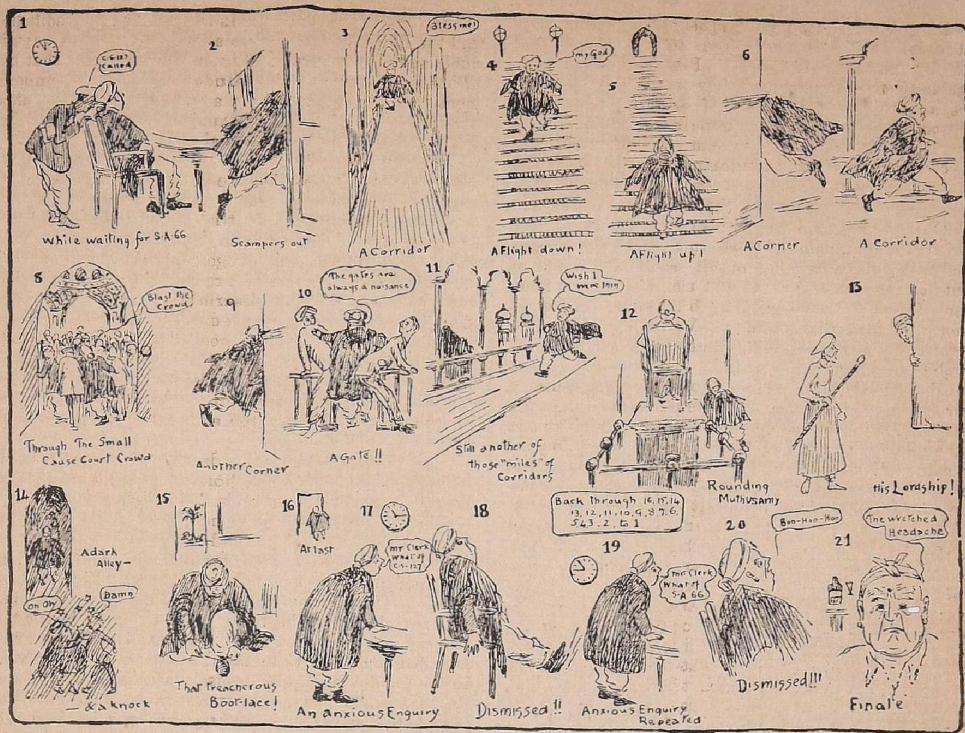
In the next Chapter on *Kings and Peasants* Mr. Maitra gives us a clear picture of the Indian polity. He says: "The outside world cannot conceive of the wonderful communistic life that the Hindu kings and peasants lead..... The king is the carrier of the culture of his race to the unborn generations." The Hindu ideal of charity—which is pre-eminently a royal trait and a royal grace is thus described by him. "The gift given in simple love is received in the spirit of love and gratitude, and both rich and poor, king and peasant, are lifted to a higher plane of spiritual sweetness and confidence." He says further: "Centuries ago the Hindus evolved an ideal of government in which all the advantages of a democratic state and an aristocratic state were combined."

Mr. Maitra comes last to describe the Hindu woman. He says: "To a Hindu his home is a temple, and in that temple, the Hindu woman is High priestess..... Sanctity is the watchword of her life..... Purity is her ideal both in body and in mind." "Man's training begins when a child, and he goes through his *Ashrama* stage after stage. Woman has her *Ashrama* life within the home." The purity of food and the purity of woman have been the twin objects of the Hindu's solicitude. Mr. Maitra says in a fine passage about the interdependence of the two purities: "The Hindu, as a rule, takes his meal in his own house. Fire and food are to him sacred, and their purity must be guarded. The preservation of purity in body, mind and in spirit has been primarily the order of Hindu society, and this ideal has been kept up to its fullest extent by the women-folk of our country." The Hindu woman will not cook any food without first having a complete bath, and she will never start any cooking without having made her *pujas*, which does not mean a prayer for ten minutes or so, but a complete disciplinary system of meditation. And in her cooking she tries to infuse her spirit of devotion—her *bhakti*. The Hindu says that you can tell when food is cooked in love. You can taste the love in it. This is the real spiritual reason for the man's eating at home. Thus in fire and food, as in bathing, strict ceremonials are observed. They originated in love and devotion. Purification of body, mind and soul, so allied that the disturbance of the one is the disturbance of the other, appeared to the Hindu as the foundation principle for the purification of society, and this came into the hands and control of woman as the high priestess of the Hindu ideal."

This is a beautiful passage nobly conceived and nobly expressed. Mr. Maitra's intuitive realisation of the graciousness of Indian womanhood reaches an even higher altitude. He says: "It is not only in this ceremonial part of life that a Hindu woman is responsible, but she is in fact the very life and soul of the Hindu race. She is herself sacred. She has kept the sacred fire of her home sacredly..... And this fire is a symbol of that spiritual fire which their love shall ever keep burning. That which the Hindu wishes to realize he has been able to keep the vision because of his women. It is they who have held it and still hold it, in spite of the outward influence of the material world."

The Hindu woman may not be so very literate as her Western sister but she is certainly more learned. "She has a complete knowledge of the mythology and poetry of her own country, with all that connotes of culture and imagination." Circulating libraries do not necessarily imply culture. But a general atmosphere of devotion intensified by the receipt of living knowledge through the ears certainly implies culture. The Hindu woman's *vratas* are her schools.

(To be continued.)



THE WOES OF A YAKIL.

Mr. Ayer B.A., B.L. runs twice the length of the High Court and meets diverse adventures only to see two of his precious cases stand dismissed for default.

Miscellaneous.

Olla Podrida.

We learn that a union of domestic servants has been formed. It is gratifying to know that there is union at least in one aspect of domestic life.

The Pettai merchants' clerks have formed a union. All these unions are good but they must be run on the twin wheels of reason and love. Will they be?

The exploitation of the many by the few has been the order of the day till now. Are we coming to the days of the exploitation of the few by the many? Or are we coming to the days of universal co-operation and love? Who knows?

Anyhow we must run our institutions in our own way and not make them slavish imitations of the West. But the Time Spirit seems to be all powerful. Did you read about the Indian Olympic Association? We want youths to go to the International Olympic Games in Belgium in July 1920. Olympic games in Belgium indeed! They will I suppose, be followed by Turkish baths in Iceland!

The Hon'ble Mr. Sastri said a few days ago at Madras that the time for unity, if it ever was, will no longer be. All right. Sound all the war drums simultaneously.

Meantime *New India* is talking of *The Aristocracy of service*. Is this a retrospect or a report or a prophecy? We are told, to put the matter in plain English, that the greatest leader is he who has no following. (Vide N. I. 23-1-20). We find also that the political

exploitation of labour is condemned by N. I. What is the meaning of it all—I mean the meaning of the meaning.

N. I. has once again begun its rosewater sprinklings—now on the newly elected Madras Municipal Commissioners, Mr. Yakub Hassan, and others. One day it says that the N. B.s will sweep the local and provincial Councils. Another day it says that there is no such fear (vide the results of the elections to the Madras Corporation). We feel more bewildered by the modern logic than by the modern prophecies.

The Telegraphists are up and doing. They are wiring more pay. They are sure to succeed, as they are quick and wiry men. Have the other poor devils also similar chances?

Did you read about the pitiful story of Miss Bhurgi B.A. She committed suicide with the help of kerosene oil and fire while undergoing the M. A. course. Why do they talk of *undergoing* a course! Is it because it is akin to undergoing imprisonment? But no scandal about Indian Education, I hope! Research work is the *summum bonum* of life. Therefore Miss Bhurgi did not commit suicide but has gone to the other world to make researches. That is all. Vive la education!

What is a woman's true function and glory? Why, of course, undergoing the educational course and competing with man in the fields of law and politics! How can you doubt it?

We are told that the nickel rupee is coming. All right! What is there in a name? But one question please—when will the high prices be going?

SCRIVATOR.

Short Story.

Hari Sarma.

(Who passed for an astrologer by a fortuitous combination of circumstances.)

BY P. PADMANABHA IYER.

Once upon a time, there lived in a village a poor, boorish Brahmin, named, Harisarma. He was encumbered with quite a battalion of children. Subsisting on scanty and miserable fare, he and his wife dragged along a sort of dead-and-alive existence. One day, having not a morsel of food that could satisfy even the smallest microbe, he and his prolific family roamed about in search of food and employment. They came to a prince, named, Sthuladatta, in a big city, who readily engaged their services. Harisarma became a servant in the royal household, his wife was appointed as a lady-in-waiting to the princess and his children were deputed to tend the cattle. Harisarma and his family lived happily. But Providence provides breaks, sometimes welcome, sometimes undesirable, to the 'even tenor' of one's life.

The glorious event of Sthuladatta's daughter's marriage came off. Preparations were made on a magnificent scale and invitations were sent out without stint. Harisarma's brain did not remain idle. He ruminated thus:—"I now get plenty of ghee and dholl. But in the bustle and roar of the marriage festivities, I am sure, I will be ignored. I must resort to some device by means of which I could feed fat." In the night, he and his wife put their heads together and evolved the following plan and resolved to carry it out: He would stealthily remove the stately steeds intended for the bridegroom elect and hide them in a thicket close by. His wife should tell the princess that her husband is a past master in astrology and is specially sharp in spotting cases of theft.

On the morning of the day fixed for the marriage, the horses intended for the prospective bridegroom were missing. Sthuladatta, who was dreadfully put out by this inauspicious event, sent his servants far and wide to make a thorough search for them. But all in vain. In the meanwhile Harisarma's wife went to the princess and gave a glowing account of her husband's marvellous astrological knowledge and his wonderful skill in detecting cases of theft with its aid. The princess, beaming with joy, hastened to her lord and told him all she heard about Harisarma's extraordinary skill. Harisarma was immediately sent for and brought before the prince. Sthuladatta spoke to him thus:—"I am pleasantly surprised to hear of your proficiency in astrology. It is a pity that you are hiding your light under a bushel. Will you find out, with the help of your wonderful astrological knowledge, the missing horses?" Harisarma drew a few fantastic diagrams on the ground, mumbled some mathematical figures and formulae and the names of the heavenly bodies, and closed his eyes for a few minutes—to appear as a genuine, erudite Astrologer! He then opened his eyes and, in a dignified manner, delivered himself thus:—"O noble prince, the horses are concealed by some thieves behind the banyan tree, near the eastern boundary of your Highness's land." Servants were speedily despatched to the spot specified by him and the horses were duly discovered there. Every one present went into raptures over Harisarma's wonderful astrological erudition! Henceforward, held in high esteem by all, he stayed comfortably with Sthuladatta who amply provided him with all the sweets of life.

In the royal household there was a maid-servant, named, Jihvai, जिह्वै, (a Sanskrit word, meaning 'tongue'). One day she stole away some of the ornaments belonging to the princess. Harisarma was promptly requisitioned to find out the author of the theft. This time

he felt himself in an awkward fix, for he had no hand in the theft and he was masquerading as a learned astrologer! He shut himself up in a room and gave himself up to despair. Ah, his despicable fraud would soon be laid bare in all its ugly colours undisguised. Overwhelmed by sorrow and despair, he gave vent to the following ejaculation:—"It is this vile, wagging, blustering Jihvai, (meaning his own tongue) that is responsible for all this diabolical deed." All this time, Jihvai, the maid-servant, greatly fearing that this astrological prodigy might probably succeed in tracing out the thief, was furtively looking through the key-hole of the room and eavesdropping. The word, Jihvai, which Harisarma spluttered in his lamentation, had the effect of a bomb-shell on her! Struck with wonder at this astrologer's superhuman powers and hastily concluding that he had discovered the thief, she gently knocked at the door of his room and piteously waited to be let in. Harisarma opened the door. Jihvai abruptly fell at his feet and abjectly craved his protection. She told him that she had buried the stolen ornaments under a pomegranate tree in the eastern part of the palace premises. She further added pathetically that what little money she had saved by honest work she would readily hand over to him. Harisarma, chuckling inwardly at the unexpectedly lucky turn events had taken, put on mighty airs and burst into a vehement harangue:—

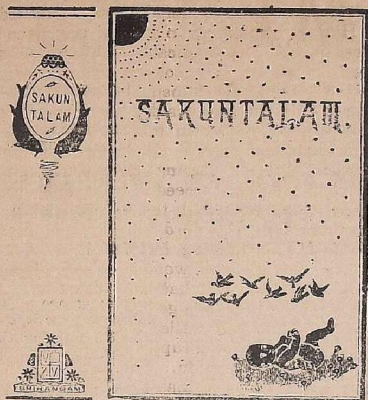
"Vile wretch! know you not that I can dive into the past, the present, and the future? You deluded yourself into thinking that you could escape my piercing, all-embracing scrutiny! Since you have voluntarily sought my protection, no harm shall come to you, provided you hand up to me at once all you possess." In the night, Harisarma stealthily proceeded to the spot specified by the maid, dug up the jewels, helped himself to half the number, and buried again the remaining half.

The next morning he presented himself before the Prince and told him that the stolen ornaments would be found buried under the pomegranate tree in the eastern portion of the palace. The ornaments were discovered at the specified spot though only half of them were there. The prince thought that the thieves must have walked away with the other half. Immensely pleased with Harisarma, Sthuladatta bestowed upon him a big village.

The prince's prime minister had his own theories regarding the thefts. He dinned into the ears of the prince that it was humanly impossible for a loafish illiterate fellow like Harisarma to detect such cases, with his bogus astrological knowledge, unless he was in league with the thieves. He requested the prince to allow him to put the impostor on his trial. Sthuladatta granted him permission to do as he desired. A pitcher, in which a frog was imprisoned, was brought and placed before Harisarma. The prince addressed him thus:—

"Harisarma, you are a great astrologer. If you tell me what is inside this pitcher, I shall be pleased to shower unprecedented favours upon you." This was a stunning blow to Harisarma. He realised full well that his disaster was imminent, that he would soon be seen in his true colours. Just at this moment, the nickname of Mandukam, मण्डुकम्, (which means a frog and which is an epithet commonly applied to blundering, stupid persons) which his father had given him, when he was an imp of mischief, rushed upon his mind and he loudly lamented:—"O, Manduka, this pitcher is going to prove your ruin." The prince and all the people assembled there clapped their hands in rapturous praise over Harisarma's marvellous power, for truly there was a frog bottled up in the pitcher! The prince acclaimed him as the fount of wisdom and made a gift of numerous villages to him. Harisarma was shortly after elevated to the eminent position of prime minister to the prince.

When the golden butterfly of luck attends a man, what miracles can he not perform?



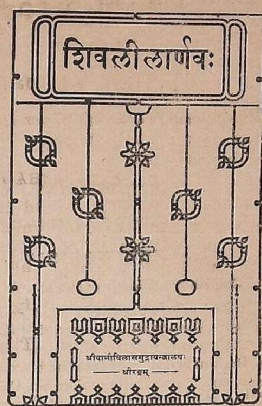
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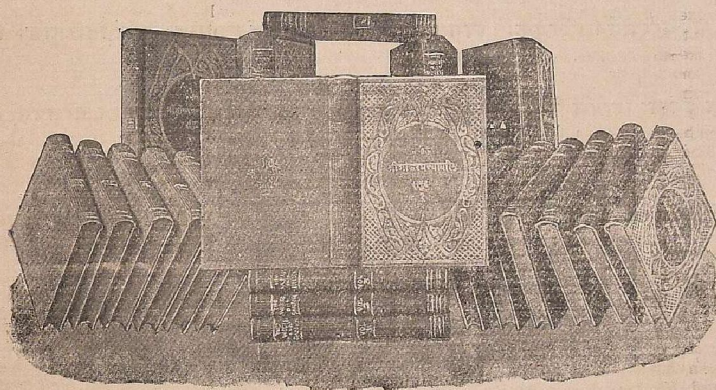
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ब्राह्मी कपोतवक्त्रा च सोमवल्ली सरस्वती । मण्डूकरणीं माण्डूकी त्वाष्ट्री दिव्या महौषधी ॥
ब्राह्मी हिमासरा तिका लघुर्मेध्या च शीतला । कषया मधुरास्वादु पाकायुष्या रसायनी ॥
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English translation of the above.

"Brahmi has been designated by various terms such as *Kapotbanta*, *Somavalli* (having the power of 'making' one as beautiful as the moon), *Saraswati* (the giver of wisdom and knowledge), *Manduki*, *Twastri*, *Divya* (the giver of brilliance and sanctity), *Mahashadhi* (the best and greatest of all medicines), and *Sharada* (capable of making one's voice very melodious and improving the art of music). Brahmi is cool refreshes the brain. It is mild and improves one's digestive power. It is efficacious in constipation, hysteria, dyspepsia, and is sweet. It prolongs one's life and is the best of all alchemies. It makes one's voice sweet and clear, and lungs so powerful so as to enable him to sing at the top of one's voice. It increases intelligence and understanding and improves retentive faculty. It cures leprosy, purifies blood and does away with any ailments relating to blood; cures cough, poison, any poisonous fatal condition and every kind of fever."

Thus run the praises of this erudite *Rishi*. In the holy *Yajurveda* we find it well expressed that by the use of "Brahmi" even barren women produce intelligent and beautiful sons. We quote that portion from *Yajurveda* in the following:

तनूपा भिषजा सुतेऽभिनोमा सरस्वती । मध्वा रजाँसोन्द्रिय मिन्द्राय पथिभिर्वहान ॥
अभिनो मेपजं भयुमेपजं नःसरस्ती । इद्रेष्टयायशः श्रियरूपं रूपं मधुःकुते ॥

Now, I want to lay emphasis on this fact that 'Brahmi' is the giver of strength, wisdom, learning and longevity and makes voice sweet and clear. Still more I want to emphasise the fact, as has been stated by the learned *Rishi*, that 'Brahmi' is the best of all alchemies (i.e. *Rasayan*).

The following Sanskrit couplets of the learned *Rishi*, Bhava Misra, will tell you what an alchemy or *Rasayan* is:

यज्वरव्याधिबिध्वंसि वयःस्तम्भकरं तथा । चक्षुष्यं बृंहणं वृष्यं मेपजं तद्रासयनम् ॥

"That remedy which cures all kinds of fever and other afflictions, establishes one's life and prolongs it, efficacious to the eye and makes the body strong and muscular, is called an alchemy."

दीर्घमायुःस्मृति मेधामारोग्यं तरुणं वयः । देहेन्द्रियबलं कान्तिं नरो विन्देद्रसायनात् ॥

"By the use of this alchemy, both men and women gain longevity, sharpen their memory, keep their stomachs in order become immune from maladies and get enhanced youth, strength, beauty and brightness of their bodies and limbs."

जरावृक्षामृत्युवियुक्तदेहो भवेन्नरोवायंबलादियुक्तः । विभाति देवप्रतिमः स नित्यं प्रभामयो भूरिविवृद्धुक्तिः ॥

"By the use of this alchemy, a man being immune from diseases and untimely death, becomes strong and attains the high and eminent position of a God."

न केवलं दीर्घमिहायुरपनुते रसायनं यो विविधं निषेवते । गतिं सदैवार्थिनिषेवतां शुभां प्रपद्यते ब्रह्म तथैव चाक्षयम् ॥

"One who uses this alchemy in various ways, does not only gain longevity but also attains salvation and the auspicious position of a God."

Maharshi Bhagwan Atreya has also spoken very highly of this alchemy in the following manner:

दीर्घमायुःस्मृतिमेधामारोग्यतरुणवयःप्रभावं स्वरोदाख्यं देहेन्द्रियबलं परम् ॥ वाक्सिद्धिं प्रणतिं कान्तिं लभते नारसायनात् ॥

"A person who uses this alchemy (Brahmi) gains memory, immunity from all maladies, youth, brightness, fair colour, power in voice, strength in body and limbs, politeness and brilliance."

Gentlemen, such are the wonderful qualities of 'Brahmi'. Knowing this much about it, if you delay in commencing the use of this priceless nectar-like panacea, it will be a matter of great surprise. Gentlemen, this 'Brahmi' is that great remedy which has the power of bestowing wisdom, and by the use of which Sri Swami Shankaracharya, whose name is worthy of being remembered every early morning, gained wisdom, never-failing memory, wonderful gift of eloquence and great debating power, and re-established the grand old religion after overcoming all his opponents. This is the same 'Brahmi', Gentlemen, by which Sri Raja Rammohan Roy and Sri Swami Dayananda Saraswati, established the Brahmo-Samaj and the Arya-Samaj; this is the same 'Brahmi' which was incessantly used by saints like Sri Swami Vivekananda and Sri Swami Ramatirtha. Even Max Muller, the Great translator and profound European scholar of the *Vedas* extolled it and urged every man and woman to use it. This 'Brahmi' has been termed in English 'Indian Pennywort' and in Latin 'Hydrocotyle Asiatica.'

Friends, make up and use it yourselves and get your wives and children to use it in order to make yourselves and your wives and children as beautiful, free from all diseases, strong, intelligent, learned and wise as Gods and goddesses, and thus to make India a paradise on this Earth. Friends, it is an inherited property of Indians, and therefore we should be proud of it. It is a consensus of opinion of all the *Vedas*, the *Puranas* and other *Shastras* that even *Amrit* (nectar) is incomparable before it. India is the only holy place in the world where this 'Brahmi' grows and even in India there are certain limited places that can boast to grow it. With great efforts we get this 'Brahmi' collected from those sacred places by sending clever *Vaidyas*, experts in *Ayurveda*. Then the *Yogiraj* himself examines every part of it minutely. After its examination it is purified and sent to customers. Its price is Rs. 5 per bag containing one lb. or forty tola, plus As. 7 for postage. Less than one lb. is not sent to anybody, as it is no sale for profits sake but it is simply introducing to the public at only cost price this long-forgotten nectar for the good of others. 'Brahmi' is a nectar-like panacea and it manifests its efficaciousness immediately, and it is so delightful to taste it, and it is perfectly agreeable to all. Please mark that no regulations as to diet, etc., are required while using 'Brahmi'. Please inform your friends also of the good that this 'Brahmi' can do for humanity; "to do good to others is a great service". Make up your mind soon; it can be had from:

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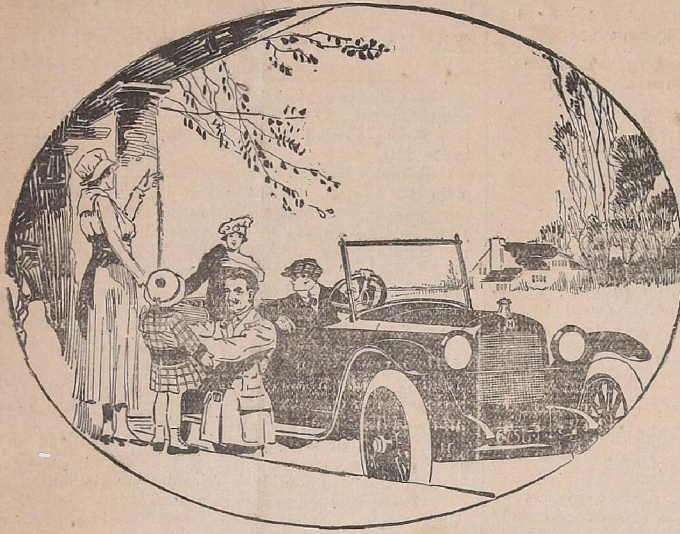
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